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It seems hardly possible that Pāli-Prākrit *kaddh* does not contain this same additional *d* (*kṛṣ-d*, *kṛṣ-d*), tho there is no trace of it in Iranian and Vedic. The form should be Aryan *kṛzd* (Avestan *kərəzd*; Vedic *kṛd*). From this otherwise defunct Aryan *kṛzd* the Pāli-Prākrit *kaddh* is derivable by impeccable fonetics. The assumption is daring but not impossible when we remember that the Middle-Indic dialects have certainly preserved some Vedic forms that are lost in Sanskrit; see Pischel, *Grammatik der Prākrit-Sprachen*, §6 (with bibliograpy).

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*Gobryas, governor of Babylonia*

In *Revue d'assyriologie* II. 165 ff., Père Scheil published a letter from Erech, written by Anu-shar-uṣur to Nabû-mukîn-apli and Nabû-ahē-iddin, in which reference is made to soldiers who are on the *lī'ū* 'roll' of Nebuchadrezzar and Neriglissar; and the fact that the captain was anxious that the depleted ranks of these soldiers should not become known to Gubaru. From this Scheil concluded that Gobryas had already exercised a high command in the army at the time of Nebuchadrezzar. (See also King, *A History of Babylon*, p. 281.)

The mention of soldiers' 'rolls' of Nebuchadrezzar and of Neriglissar when Gobryas was in control would at once suggest that the time the letter was written was not in the time of Nebuchadrezzar, but when he was governor, in the reign of Cyrus; and from what follows this is shown to be correct.

In the writer's *Neo-Babylonian Letters from Erech* (YBT III) there is one, No. 45, in which the *lī'ū* 'rolls' of Neriglissar and Nabonidus are referred to in connection with food for the soldiers of Cyrus. From what follows this was written in the same reign, namely that of Cyrus. See also No. 81, written by the same man. No. 106 also refers to the *lī-ē* of Nebuchadrezzar, Neriglissar, and Nabonidus, and was written by the same man, Innina-ahē-iddin, but probably in the following reign because of the references to Cambyses (see line 34).

In Tremayne's *Records from Erech, Time of Cyrus and Cambyses* (YBT VII), which is ready for the press, the names of Nabû-mukîn-apli and Nabû-ahē-iddin, the two addressees in Scheil's tablet, frequently occur together as two officers, the former as the

*shatammu* of Eanna, and the latter as the *shaqū sharri* and *bēl piqittu* of Eanna (see 47 : 2, 3/84 : 18, 19/94 : 3, 4, etc.). Nabû-mukîn-aplu as the *shatammu* occurs in these texts first in the sixth year of Cyrus (*YBT* VII 54 : 5), having followed Nidintum-Bêl in this office, which he continued to hold until the sixth year of Cambyses (190 : 13). Nabû-ah-iddin held this office from the seventeenth year of the previous reign (Dougherty *YBT* VI 156 : 3) unto the fourth year of Cambyses (Tremayne *YBT* VII 172 : 10). The writer of Scheil's tablet, Anu-shar-uşur, was the *q̄ipu* of Eanna in the reign of Cyrus (*YBT* VII 7 : 7). This office was apparently higher in rank than the other two that have been mentioned (see *YBT* VII 7 : 7; *YBT* III 10 : 2/61 : 10).

These facts show that the letter published by Scheil was written in the reign of Cyrus, when Gobryas was governor of Babylon; and also that, until other evidence is obtained, we can only conclude that the activity of Gobryas in Babylonia began with the reign of Cyrus. It would seem also from the references to soldiers as belonging to rolls of Nebuchadrezzar, Neriglissar, and Nabonidus during the reign of Cyrus that this was a method of classification of men in the army at that time.

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#### *A new method of syntactical arrangement*

Grammars fall roughly into two classes, the so-called scientific grammars, in which an attempt is made to marshal all the phonological, morphological, and syntactical facts of the language in question, with little or no regard for vocabulary and idiom, and the so-called practical grammars, in which vocabulary and idiom occupy the center of the stage, and as little attention as possible is devoted to the study of forms and constructions.

Many works of both classes are excellent in their way, but in no single instance does any grammar, so far as I know, accomplish what I believe should be the real purpose of every grammar, namely, to actually teach the language in question. By the term language here I mean at least that portion of it which is the common possession of all the people who speak it, the language of every-day life. The reason for this failure of grammar to teach language is not to be sought in the treatment of phonetic or morphological phenomena; there are many practically perfect pho-